THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men" Luke, 2 14.

"How beautiful are the feet of him that publisheth Salvation." Isa 52. 7.

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[*From the Universalist Magazine.*]

JOURNAL.

In compliance with a friendly request from the Society of Universalists in Watertown, (county of Jefferson, N. Y.) to attend the Dedication of their Meeting-house, on Wednesday the 10th of November ult. I took the Albany stage on Monday the first. Among the passengers was an intelligent young lady belonging to the South Parish of Brookfield, Mass. In the course of conversation, I asked the name of the clergyman of her parish, and was informed that his name is Stone. Madam, is your minister a Calvinist? Yes. 'He is a good man I trust. Yes, he is a very good man. What a pity it is that he has to believe and preach a doctrine, which the goodness of his heart induces him to pray may not be true! The young lady put on a look which indicated intense thought, and cast her eyes towards me as if she waited for an explanation. I doubt not, madam, that your minister is a good man, and I am certain, if he is, he must desire and heartily pray that the doctrine which he preaches may be false; for he believes and preaches that our heavenly Father predestinated from all eternity, a large portion of mankind to a state of endless misery. The remark seemed to relieve her countenance from the appearance of perplexity, and she manifested her satisfaction by saying, that she could see no propriety in believing that the Creator should make some of his creatures for happiness and others for misery.

The next day a lady belonging to Albany entered our stage at Ware, Mass. By conversation which passed she discerned my views of religion to be more liberal than those in which her pious parents had educated her, and she immediately manifested no small desire to be acquainted with a doctrine which includes all mankind in the divine favor. She asked many questions and seemed to be surprised at replies which were so entirely different from what she anticipated. Finding that those passages of scripture, which are commonly used to enforce the sentiment of a future state of retribution could with greater propriety, be applied to the condition of men in the present state, and being unable to quote any passage which necessarily proved what she endeavored to support, she made an effort to bring me to consider a difficulty which she supposed could not be surmounted. She asked me what would be done with the wicked. Madam, you find no difficulty in any other ground; if the wicked can be provided for, you have no concern for the rest of mankind. She was too intelligent and discerning not to perceive the meaning of the reply, and evidently recollecting the words of the Saviour, which informed the pharisees of old, that he came not to call the righteous, but sinners to repentance. Before the conversation ended, she expressed a hope that all men would finally be saved, and that she did not feel confident in the opposite sentiment; but was aware that she was much embarrassed by opinions received in her youth.

At Northampton, learning that the inhabitants were in the town house, on a question respecting their pastor's exchanging with liberal ministers, I employed a few minutes in hearing a very sensible speech delivered by Judge Hinkley. The speaker rehearsed some conversations which he had with the minister on the subject of exchanges, before he was settled, in which the judge seems to have been led to believe that his minister was disposed to exchange with the unitarian clergy. In the course of his plea in favor of the liberality for which he was an advocate, he endeavored to enforce his arguments by reading some very pertinent extracts from the writings of governor Jay, president of the American Bible Society, in which that distinguished character has fully expressed his opinion in favor of a liberality among christians, which corresponds, with improvements which have been made and are making in arts and sciences. He concluded his speech by suggesting

the probability of a separation, or division in the town, in regard to divine worship, if illiberal measures were persisted in, which he was not prepared to desire.—Being under the necessity of keeping the stage, I was obliged to leave town before any decision was taken on the subject of the meeting. It was evident that much interest was felt by two parties in the town.

The day after a widow belonging to Pittsfield, Mass. entered the stage in that town to go to Denmark in the state of N. York, to visit her young son, whom she had not seen for six years, who is now about fifteen. Denmark is about sixty miles north of Utica. This lady, I found to be quite orthodox in her views and quite disposed to question me concerning mine.—At the inn in Albany, where the stage put up, we had some very serious conversation on the subject of the ignorance and unbelief of men. Her queries respecting this subject were directed in the usual way, and were designed to prove that in consequence of unbelief in the Saviour, the sinner is exposed to be cast off without mercy. Having noticed in this lady an anxious desire to find her child, and perceiving that her affections were tender towards her fatherless son, I thought proper to try to open her eyes by the means of appealing to her maternal affections.—Madam, do you think that your son will know you? She with manifest emotion replied; "it is so long since he saw me, that I do not think he will." And should you find that he has so forgotten you as not to recognize your person and countenance, do you think he would be in danger, on that account, of losing your favor? Tears started in her eyes, and the weight of the question was sensibly manifest.—She replied in the softest accents in the negative. Well, madam, should you find that your son has forgotten your countenance, and should you inform him of the fact of which you should find him ignorant, and yet he should not believe, should you then feel no kindness for your son? She fully appreciated the question and still answered in the negative. I then called her attention to that remarkable passage in the 49th of Isaiah, in which the divine loving kindness is recommended to exceed the compassions of the mother to her tender offspring. She signified her satisfaction, and gave me to understand that the argument had reached its object. I wished her good night, and retired to get a little repose, as we were to take the stage for Utica at eleven o'clock that night.

The next evening we arrived in Utica, which place we left at twelve o'clock that night. As a sample of the disagreeable travelling in this region at this season I will here mention, that, with all possible diligence, the stage was five hours going from Utica to Trenton, a distance of only thirteen miles. Two gentlemen and one lady belonging to Sacket's harbor, and a lady belonging to Watertown were our fellow sufferers this dark night on this tiresome road. Late the following evening we arrived at Denmark, and the next day (Saturday) about one o'clock at Watertown, where I met with a hearty welcome from Br. Pitt Morse and lady, and from many dear and cordial friends, both male and female composing the society of Universalists in that town.

As the paint of the new Meeting-house was not sufficiently dry, we were obliged to meet in the Court-house on Sabbath morning. It was thought that this house would hold about seven hundred people, but there were many more than could crowd into the room, although the day was stormy and the travelling extremely difficult. The Methodists being informed of the circumstances, liberally granted their convenient Meeting-house in the afternoon, which was much crowded above & below.

On Monday morning I preached in the new Meeting-house, after which the pews were sold, as I was happy to be informed, to good advantage. On Tuesday I went to Brownville and delivered a discourse in the Presbyterian Meeting-house in the afternoon, to quite a respectable audience, the Presbyterian minister, Rev. Mr. Wells being present; who treated me with a christian civility, making no observations which indicated dissatisfaction, though I shunned not to declare my sentiments in as clear a manner as I was able. This town is four miles from Watertown, containing a handsome village, where reside many who profess the doctrine of Impartial goodness. Wednesday was the day of Dedication. These services were attended by a numerous assembly, more people being collected than could get into the house. Brs. Pitt Morse, Warren Skinner of Brownville, and Br. Hickox now in that region assisted in the services. The singing on this and other occasions, in this house, was such as very much commended both the exertions of Mr. Short from

Nantucket, who had been preparing the choir for the occasion, and the voices of those who were engaged in this delightful service. At evening I delivered a lecture to many hearers.

On Thursday Br. Pitt Morse was publicly installed as pastor of the First Universalist Church and Society in that town.—A numerous assembly manifested a deep interest in these solemnities. We were much disappointed in not having the assistance of Br. Larson, Br. Stephen R. Smith, and Br. George B. Lisher, but various, unavoidable obstacles prevented their attendance. On the evening of this day I preached at Sacket's Harbor on lake Ontario, in the Presbyterian Meeting-house, which was obtained for that purpose with no small exertion, some of the pious people of the place being strenuously opposed. The lecture was well attended. The next day, Friday, I visited the town of Henderson on the lake, and preached to the oldest Society of Universalists in that region. The next morning preached in Ellisburg to a large assembly, and returned that evening to Watertown in company with Br. Morse, who had kindly accompanied me. On the Sabbath following I attended two meetings in the new house, which was much crowded with an attentive and devout audience, though the day was unpleasant and the travelling uncomfortable in the extreme. These services closed my labors in Watertown and that country.

The village of Watertown, as well as other villages in the vicinity, presents a literal fulfilment of the prophetic testimony concerning the wilderness, the solitary places and the desert, which have been made to rejoice and to blossom like the rose. Where less than thirty years ago the forests were the range of the wolf and panther, prowling on the margins of the black river, now stands a beautiful and populous village where there is a Court-house, a Presbyterian, a Methodist, and a Universalist Meeting-house. These public buildings are all of stone. The Meeting-houses are about the same size, containing between 60 and 70 pews on the floor. The new house has galleries all round and will accommodate a large assembly. In this place I was rejoiced to find that the improvement of mind in matters of religion, was not less than that which has succeeded the efforts of industry and enterprise, which have resulted in a population of between four and five thousand; and, besides the public buildings already mentioned, many beautiful dwelling houses, some of stone and some of wood evince the taste of the inhabitants; also extensive woollen and cotton factories, which employ about 300 people. The people seem to be inquiring for more rational ideas of the divine Being than those which tradition has taught, which limit the divine goodness, and present the mind with the awful attributes of an unfeeling tyrant in room of those of a merciful and kind parent. The conversation of both male and female, in those circles to which I had the honor to be invited, was such as opens a pleasing prospect of a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

On Monday I took my leave of my friends in Watertown, who manifested, on the occasion, an affection and concern for me, which has made an impression on my mind which will, without doubt, endure the remainder of my pilgrimage on earth. Notwithstanding my fervent solicitude to return to my family and friends at home, I deeply regretted that it was not consistent for me to comply with a great number of requests to preach in different towns in that region, and a number of places on the road as I returned. But knowing that I should be expected in Boston the coming Sabbath, I sat my face accordingly, praying God to protect me from danger, and prosper my return.

An intelligent gentleman from Sacket's harbor took the stage with me at Watertown for Utica. As soon as he became certain who I was, he expressed a regret that he had not had an opportunity of hearing me as he anticipated; and informed me that he had been absent. He soon proposed some queries respecting doctrine, and among others, asked me the question, whether I believed that God created man and other beings for his own glory or for the purpose of their enjoyment. I told him that it appeared to be most consistent to believe that the design of the Creator was the good of his creatures, aside from which I could not conceive that He could have any possible interest in view. The stranger expressed his cordial approbation of my sentiment. He then endeavored to elicit my views on the subject of free-agency. After considerable conversation the gentleman found that the agency for which he was disposed to contend, was a

power to act without a motive. I then told him that however it might disagree with what might seem proper to him, I should take the liberty to ask him what in all nature could induce a person to act without a motive. He perfectly understood the subject, and said, that he very well knew the strong argument which is predicated on the doctrine of cause and effect; but as that doctrine was contrary to our common sense and what we feel to be true, he should maintain the doctrine of free-agency, notwithsanding it was not susceptible of proof. In its favor, however, he urged that it was the native opinion of man, as is evident from the fact that the untaught savages entertained no other sentiment. I told him that if the authority on which he rested his opinion should be allowed, we might assert that all that astronomers have said concerning the diurnal and annual revolutions of our earth is erroneous, that the earth is stationary, and that the sun goes round it every twenty-four hours; this being the natural opinion of untaught savages, and what common sense teaches them. As my friend made no reply to this remark, and did not afterwards renew the conversation, no more was said on the subject.

Through the divine favor the residue of my journey home was attended with tolerable convenience. In Northampton I learned that the illiberal party proved the most numerous and was disposed to shut out liberal preaching from their pulpit; in consequence of which I was told, that a liberal subscription had been obtained to build a *Meeting*-house which should be a house of prayer for all people.

At Northampton a gentleman belonging to Belchertown took the stage to return to his home. He was quite religious, and orthodox in his opinions Learning from some remarks which I dropped that my views differed from his, he asked me if I did not think that religious revivals were the work of God. I replied that I thought that many sincere, honest people might be engaged in them, but that it was my opinion that blind enthusiasm and fanaticism, had no small share in carrying them on. He then asked me, if that were the case why they were not in all places alike, or why they were confined to particular places. I replied, that he might answer the harder question first: viz. If they were of God, why they should be confined to certain places and not be universal? Further observing, that whatever else, besides religion, the Creator was concerned in seemed to be equal and impartial. This question he could not solve.

On the evening of this day, Saturday, between 9 and 10 o'clock I reached home; found my family and friends in comfortable health, and my own much better than when I left the city. For all these mercies I desire to express my sincere gratitude to the giver of every good and perfect gift.

H. B.

Remarks by the Editor of the Gospel Inquirer, in answer to a communication contained in our last, from the "Western Recorder."

REMARKS.

The foregoing uncandid article is, as will be seen, from the Utica Western Recorder, a professedly orthodox paper. We regret that we are compelled to say, that the conductors of those journals have uniformly refused to fairly discuss with us the doctrine of endless misery, and have discovered a happy talent in turning such refusal to their advantage. If they ever condescend to bestow any notice upon us, they couch their ideas in abusive, and not unfrequently obscene language. In fact, the better way for the advocates of unceasing woe, as they think, is to let the universalists alone, though occasionally they give us a passing word.

We have concluded to publish the foregoing article, that our readers may see the manner in which we are treated, and the disposition for misrepresentation which seems to have fastened itself in the minds of our orthodox friends.

The first thing in the article from the Recorder deserving particular notice, is the statement in regard to the author of the challenge, in the debate lately held in Philadelphia. The Editor of the Recorder says that the universalian gave the challange. This is certainly incorrect. Mr. McCalla (as will be seen by examining his letter to Mr. Kneeland) did not pretend that Mr. Kneeland had given *him* a challenge; expressed his desire to meet Mr. K. in public and hold a debate with him. Why then should the editor of the Recorder say that Mr. K. gave the challenge? Mr. Kneeland says, in his letter to Mr. McCalla, that he had never given any person a challenge.

The fact is, the editor of the Recorder wishes to make his readers think that it is

a crime for one man to invite or challenge another to a public discussion of doctrines. If so, Mr. McCalla will come in for his share of the odium, as he has recently given Mr. Kneeland *another* challange.

"As the debate became protracted and animated," says the editor, "the parties were thrown off their balace; all was confusion," &c. This is designed to hide the true character of the debate, and screen Mr. McCalla from the censure he so justly deserves, for adopting unchristian and unmanly means to support a cause which reason and fair argument would not favor. We should think that any man of the least taste and refinement would be shocked with the use of indecent language in theological debate. The Presbyterians, however, approve Mr. McCalla's method of conducting a public disputation, although it may be of such a nature as to invite the pity of the public, for the author of fury and obscenity. We do not assert from our own knowledge, that Mr. M. used indecent language,* but reiterate what we have seen in other prints, and of the truth of which we entertain no doubts. Whether Mr. McCalla used the language of a gentleman and christian or not, it is certain that Dr. Ely, a presbyterian clergyman in Philadelphia, so far forgot his duty as a christian and the dignity of the gentleman, as to tell Mr. Kneeland, in a letter a few weeks since, that his heart was as much 'perverted as Milton's devil.'—This gentleman must have been "thrown off his balance," surely.

The editor of the Recorder states what has been repeatedly contradicted by Mr. Kneeland, in saying that Mr. McCalla 'had been *denied* the privilege of stating his argument at full length during the disputation". The object of this statement is to induce the readers of the Recorder to believe that the universalists refused Mr. McCalla the use of the house in which the debate was held, and as has been alleged by Mr. M. Mr. K. says that Mr. M. occupied the house and continued the debate as long as he chose, and Mr, Kneeland will be accredited in this section of the country as soon, as Mr. M.

Mr. McCalla also complains of Mr. Kneeland's having advertised his pamphlet as being in the press. Now the plain fact is, as we presume, he had nothing more to do with publishing the debate than to read the proof-sheets, and this by the request of Mr. Jennings, the reporter. Mr. McCalla, it is true, complained of Mr. Kneeland or Mr. Jennings, or both, for presuming to publish the debate; and Mr. Jennings in reply told him that neither himself nor Mr. Kneeland had any thing to do with the publication, further than to read the proof-sheets; that the debate, the moment the words dropped from their lips, became the property of the public and that to the public alone was he accountable for the report.

A most singular inconsistency is connected with this affair. Mr. McCalla and his friends have proclaimed a triumph over Mr. Kneeland, and announced his complete discomfiture. And after all—after Mr. McCalla, as they say, has refuted Mr. Kneeland, they complain most bitterly because the reporter has given publicity to the debate. We believe if Mr. McCalla had obtained a victory, as he has said, over Mr. Kneeland, and succeeded in refuting the doctrine of universalism in this disputation, he would not be the last to request its publication.

The editor of the Recorder tells us that "he has always entertained an unfavourable opinion of this method of controversy,

* Having carefully perused the whole controversy between Mr. McCalla and Mr. Kneeland, we do not hesitate to give it as our decided, unbiassed opinion, that language indecent, insulting and abusive was used by Mr. McCalla: and that Mr. Kneeland's language was candid, respectful, mild and dignified. Let no one pretend to condemn our opinion as being *partial*, until he has read the controversy; then we think all will agree with us.—Mr. McCalla makes the following confession, which confirms our opinion concerning the impropriety of some of his language. He says, "*I verily believe, that since the commencement of this discussion, I have sinned enough to damn a whole world, if God should impute it to them. Now this I sincerely believe, and therefore confess it thus publicly, in the sight of God, and, of my friends and also of my enemies!*

Mr. Jennings, the stenographer was not the reporter of either Mr. M. or Mr. K. but of the public. That Mr. Jennings has faithfully and impartially written the substance of the whole controversy as it occurred, can be proved by hundreds.—It is therefore in vain for Mr. M. or his friends to pretend that the stenographer's report was the report of Mr. Kneeland.

Ed. Her.

especially with universalians, with whom sophistry and sound argument are one and the same thing." The time has been when a declaration like the above would have met a most gracious reception. Yes, when a certain class of professed christians burned or hung the unfortunate Quaker, for an honest difference of opinion, this barefaced assertion would have passed currently. But the time has come when the people will not receive assertion for argument or conjecture for proof. As you are so liberal, sir, in accusing the universalists of using sophistry, suppose you were to convince us that you had not substituted assertion for argument in the above! Who among us have used sophistry and considered it the same as argument! When did we use it? You are bound to answer, and shew us that we have done this, or recal your words.

The reason why the editor of the Recorder does not entertain a favorable opinion of public controversy is given in the following words: "We do not now recollect of more than *two* instances where any thing like a public disputation was attended with favorable results." This is the reason why he dislikes public disputations. If debates were always advantageous to the Presbyterians, we should have little else to attend to, than meeting some of their champions. It is not at all strange that this editor should dislike controversy with the universalists, when he has never known (and we presume he is extensively acquainted with these things) but "*two* instances' advantageous to the Presbyterians or the doctrine of endless woe.

When we hear people declaiming against public controversy, we are ready to conclude that they have but little confidence in the justice or goodness of their cause, or are greatly wanting in ability to support it. There certainly can be no harm in imitating the examples of our Saviour and his apostles. Paul was not afraid to meet the Jew or the Greek. At Athens, at Thessalonica, and many other places, he reasoned or disputed daily with his opposers. It was no crime then.—Paul did not declaim against controversy, and probably because he was not afraid of the results.

We apprehend that the greatest want of candor and truth is exhibited in the statement relative to the Rev Professor. We cannot induce ourselves to believe that any Rev. Professor of endless misery in Boston ever stripped himself so much of his dignity, as to permit his orthodox ears to hear even half a course of lectures on universal salvation. This may be the case, however. But it is at least possible that the editor of the Recorder has been misinformed on this subject. If he will condescend to give us the names of the Universalist who delivered the lectures and of the Rev. Professor who heard them, we will thank him. Until he does this, we shall consider ourselves at liberty to entertain an 'unfavorable opinion' of this mode of refuting Universalism.

But suppose we admit that a Rev. Professor did attend a course of lectures, as asserted, what does it prove? What is the amount of the whole? It seems to be this. The Rev. Professor replied, and produced "a most powerful effect on the understandings" of the hearers. From this we should suppose that the whole congregation were compelled to renounce universalism. If there ever did a case, like the one related, take place in Boston, that is of a Professor's hearing, &c. we will venture to say, there were not over *five*, persons induced to give up their hope in mercy, and join the Professor in the doctrine of ceaseless suffering. Had even this small number renounced universalism, the circumstance would have received the most conspicuous place in the columns of the 'Western Recorder,'

We believe just as much of the last case mentioned as the first, and demand, as in the first instance, the names of the parties, place, time, &c,

As to the mode of argument adopted by the Rev. Professor, we can say, that we freely give our assent to it, and consider it a good one. If the editor of the Recorder knew more of the Universalists, he would know that they adduce the words of Christ to support their sentiment. We will adopt the method of the Professor, and see what support we can furnish the doctrine of endless misery.

The editor or the Recorder says, Christ did not come to *save* the world.

Jesus Christ says, I come not to Judge the world, but to *save* the world. St. John, xii. 47.

The editor says, Christ died for a *few*, for an elect number.

Paul, the apostle of Christ, says, Jesus died for *all*—tasted death for *every* man—and gave himself a ransom for *all*. 2. Cor. v. 14.—Heb. ii. 6.—1st Tim. ii. 6.

The editor says, a *few* only will finally be *saved*, and that will be in accordance with God's will

Paul says, God is the saviour of *all* men, and that he *will* have *all* men to be saved, 1st Tim. iv. 10—ii. 4.

The editor says, but *few* will go to heaven.

Jesus Christ says, and I, if I be lifted up from the earth, will draw ALL men unto me. St. John, xii. 32.

In these few examples we find a material disagreement between the Editor of the "Western Recorder" and Jesus Christ and his Apostle Paul. Let each be accredited according to their respective merits, and we will most cheerfully risk the consequences.

The last case of disputation partakes so largely of the silly boastings of the times, that we shall pass it without any other notice than to observe that it is our humble opinion, that the sensible readers of the Recorder will "want no more" of these simple tales.

HERALD OF SALVATION.

SATURDAY, JANUARY 1, 1825.

BIGOTRY, FOLLY AND IMPUDENCE!

From the Utica Western Recorder.

"*Vermont Legislature.*—The Legislature of Vermont, to their everlasting disgrace, have appointed a Universalist for their chaplain. That the illiterate and light minded should be so far led away by seducers as to disbelieve the solemn sanctions of the Great Jehovah, even with the book of God in their hands, is a circumstance not to be wondered at when we consider the power which the prince of darkness exerts over the inhabitants of this ruined world; but, that a grave Legislative body, the Representatives of an enlightened and free people, should set their seal to such a heresy—a heresy, which if widely extended, would infallibly subvert the foundations of government, and introduce the reign of anarchy—is more, much more, than we ever expected to see in this enlightened age. We care not to inquire what motives led to such a step; there is no apology for it; there is not a single circumstance which can have the least tendency to wipe off the disgrace."

REMARKS.

It is not long since our country resounded with the complaints and censures of pretended *orthodoxy*, against Congress for having elected a *Unitarian* chaplain. In the above communication we have another instance of the ravings of those *meek*, *pious souls*, who would fain intermeddle with the political concerns of the country; and long for the strong arm of the law to "deal damnation round the land," on all who may happen to differ from themselves in sentiment. The above communication, so far as it deserves any notice, is an insult to the good sense of community. It must be observed that the *Western Recorder* is published under the patronage, and for the benefit of the *W*estern Education Society and Auburn Theological Seminary. "To the everlasting disgrace" of the institution under whose patronage the "*Western Recorder*" is published, to the shame and infamy of every individual who will countenance and approbate the above communication in "this enlightened age"; the sentiments and spirit of the article under consideration would degrade the most contemptible tyrants and bigots of the darkest ages of the world. *W*e cannot account for the appearance of such an article, except by reference to "the power which the prince of darkness exerts over the inhabitants of this ruined world," even in "*this enlightened age.*" The "grave legislative body" of the state of Vermont, "the Representatives of an enlightened and free people," are not amenable to the petty minions of the "*W*estern education Society." The editor of the "*Western Recorder*," by admitting that the legislature of Vermont are "the representatives of an enlightened and *free* people," set the seal to his own "everlasting disgrace" for his ostentatious officiousness. The political and religious principles of the editor of the "*W*estern Recorder," "if widely extended, would infallibly subvert the foundation of" (free) "government, and introduce the reign of" oppression, orthodoxy and superstition. *W*e demand of the editor of the "*W*estern Recorder" or his coadjutors, his or their authority for saying that Universalism is a "*heresy.*" *W*e demand of him or them, why our calling Calvinism a heresy would not be as good authority as his or their assertion. *W*e demand his or their authority for saying that Universalism "would subvert the foundations of government." If the article under consideration were the result of good and pure motives; such motives will be admitted as evidence of

the sincerity and infatuation of the writer: but "there is not a single circumstance which can have the least tendency to wipe off the disgrace" of the above disgraceful communication.

The desire entertained by orthodox people to intermeddle with political affairs, is no new thing. When General Washington visited New England in 1789, he was presented with an address by a *Presbytery* convened at Newburyport. The following sentiment is found in their address. "Among the objections to the Federal constitution, we have never considered the want of a Religious test, that grand engine of persecution in every tyrant's hand; *but we should not have been alone in rejoicing to have seen some explicit acknowledgement of the only true God and Jesus Christ whom he hath sent, inserted some where in the* Magna Charta *of our Country.*"

In reply, general Washington said. "I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little *political direction.* To this consideration, we ought to ascribe the absence of any regulation respecting religion, from the *Magna Charta* of our country." We cannot be too grateful to God that the wise legislators of our country did not possess the opinions and the party spirit evinced by the Editor of the "*Western* Recorder."

The annals of the world afford many deplorable instances of the fruits of such intolerance as is manifested in the article we are considering. The *Blue laws of Connecticut furnish* the following: Article 10th. "No one shall be a *freeman* or give a vote, unless he be *converted*, or a member in free communion of one of the churches allowed in this dominion.

Art. 11. No one shall hold any office who is not sound in the *faith*; and faithful to this dominion, and whoever gives a vote to such a person shall pay a fine of one pound.

Art. 12. No Quaker, or dissenter from the established worship of this dominion; shall be allowed to give a vote for the election of magistrates, or any officer.

Art. 13. No food or lodging shall be offered to a Quaker, Adamite or other heretic.

Art. 14. If any person turns Quaker, he shall be banished, and not suffered to return on pain of *death.*

Art. 31. No one shall read common prayer, keep christmas, or saints day, make minced pies, dance, play cards, or play on any instrument of music, except the *drum*, the *trumpet*, and the *jews-harp.*"

We ask the Editor of the "Recorder" to look at the *blue laws of Connecticut*, and see if the spirit therein contained does not answer to the spirit of his piece, even "as face answereth to face in water." We request him to re-examine his illiberal production, and then say, if he can, that he is not ashamed of his folly, arrogance, bigotry and impudence.

POETRY.

[SELECTED.]

CHRISTMAS EVE.

The day had departed,
The night was serene;
The stars, in their splendor,
O'er Bethle'em were seen;
The winds of December
Had ceas'd to resound,
While Shepherds were tending
Their flocks, all around.

When lo! from the heav'ns
An Angel appears,—
He speaks to the shepherds;
"Dismiss all your fears;
I bring you glad tidings
Of joy unconfin'd,—
Good will to all nations,
And peace to mankind.

"The day-spring immortal,
On high, is unfurl'd;
The Saviour predicted
Is come to the world;
The joy of his mission
Shall thrill through each breast,
And every kindred
Of earth shall be blest.

"In Bethle'em you'll find him
In humble attire;"—
When lo! in an instant,
The heavenly choir,
Sang praises, rejoicing,
With rapture rejoin'd,
"Good will to all nations,
And peace to mankind."

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